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FORMER STUDENTS AT AHMEDNAGAR BIBLE WOMAN'S TRAINING SCHOOL.

Now Christian Workers in Various Stations.

# Life and Light

Vol. LII

November, 1922

No. 11

## The Burning of Our Girls' School at Smyrna

One of the American Board missionaries who was in Smyrna during the recent tragic events has described the crowding of our girls' school with refugees, the brave effort to defend them made by the American teachers and the subsequent tragedies. He says:—

**W**HEREVER the American flag hung, there the Armenians and Greeks sought safety, and Miss Mills, dean of the Girls' Collegiate Institute, refused no one who begged for shelter. Twelve hundred sought safety under the flag that hung over the school and there Miss Mills with Miss Annie Gordon remained. Bertha Morley went over to the Armenian Girls' Orphanage, in the same district, where she hung out Old Glory and remained alone to help and comfort the 120 lone, frightened little girls left there without protection."

**THE LOOTING.** On Wednesday, the 6th, the American torpedo boats sent sailors to guard all American property where Americans were living, and so great was the danger at the Girls' School that eight were sent to us; these later were increased to twelve. Many Armenians who tried to escape were shot down and then the house was looted. This took place all over the Armenian quarter, and cloth and drygoods from the large Armenian stores and shops were piled so high on the street that it was impossible for wagons or animals to pass through.

**RELIEF WORK ATTEMPTED.** After the Red Cross and Near East Relief representatives came, relief work began, but the city was so crowded with refugees and soldiers that it was almost impossible for the truck to pass through the city and so the amount of bread that could be delivered to the refugees was only a crumb. I continued to walk the streets through the Armenian section, as that was where my particular job was, with Miss Mills at the Girls' School and Miss Morley at the Orphanage. The Y. M. C. A. was

down near the quay and as the Consulate was also in that section, I was obliged to come and go in order to keep in touch with the relief workers. (I was on one of the Committees.)

On Wednesday, September 13, when I returned from the "Y" I saw that a fire had started near the Girls' School, and it was not long before others were set in the same neighborhood. The Turkish fire department was out fighting the flames, but it was soon evident that the fire was creeping closer to our building in which we were sheltering 1200 Greeks and Armenians. We made all possible preparation for fighting the flames but felt ours was the losing game when we saw a building next to ours set on fire by one of the band of robbers.

AMERICAN MARINES ACT. We held the fort until late in the afternoon of Wednesday, September 13, when I told those who had sought our protection that there was nothing more that we could do for them, but that we would remain a while yet. Soon after, an officer from our American torpedo boat appeared and told us that he was taking his sailors away and that Miss Mills and I must leave with him. Miss Mills told him that she had promised to stay with her girls, but he informed her that if she did not choose to go she would be carried. It was finally arranged that the girls and others might follow us to the quay, and as we moved toward the door the screams that came from the crowd within was something beyond description.

All followed, as best they could, to the street, and then the robber bands began to shoot. We moved on, but as it happened the crowd pushed us in the wrong direction and it was soon evident that we were all being pushed into the flames. One officer carried six of the girls past the fire. I can never describe that mad flight for our lives, the fire on one side and the robber bands on the other, but Miss Mills and I with some of the girls did reach the quay and there we two were hurriedly placed on board a waiting torpedo boat and taken to Athens. On the same boat we met Mrs. Lawrence and family, Mrs. Caldwell and children, Mrs. Reed and children, and Mrs. Birge and children, all from Paradise. The men had remained behind and we have not learned about them since.

NOTE.—The American Board has since learned that Miss Morley, with some of the little girls she so bravely struggled for, was taken on another American boat to Athens. The first load taken was probably made up entirely of Americans. See page 383.



## The Situation of the Refugees in Athens

Miss Olive Greene of Smyrna was on her way back from America when the disaster occurred. She writes in a letter received October 10 of the terrible situation she encountered in Athens.—*The Editor.*

I'm not sure that I can write anything. It is as if we had all been to some cinema—more like high school girls reading in the ancient history assignment of the cruelties of the Assyrians or of Attila and his Huns. I am constantly reminded of the destruction of Pompeii. The final moment of flight was like that. People just jumped up and left, without locking the door or stopping to put on a hat. One hears Smyrna and its quarters in the mouths of everybody on the streets and trains.

Miss Savage and I heard rumors that things were going to be bad in Smyrna—but you know we never believed! We went to Olympia for two days and got up here at midnight a week ago, Friday, September 1, to find hotels full of Smyrna refugees—the rich who ran over to Athens in case of possible trouble. Next day we were disturbed to find no boat out till the following Friday. We looked for it. The newspapers were reassuring. Thursday morning one of our *President Wilson* fellow travelers—a Smyrna man—came into our hotel with news that he had seen Consul Horton himself on the quay in Piraeus, and that Smyrna was burning, and of the general terror and bloodshed.

Next Elentheria Longinidou, from the Consulate, with Miss Mills and Miss Pinneo, who has been staying at her house and also waiting for a boat, called long enough only tell me to wait for Gertrude Grohé and not to stir till they came back. Miss Mills and Gertrude got rooms in a miserable Piraeus hotel with Miss Morley and Miss Gordon.

In the evening, after going to several hotels, I walked in to the Continental Tourist lounge to find Mrs. Caldwell, Mrs. Lawrence, Miss Craig and Helen Caldwell sitting there together. Mrs. Reed and Mrs. Birge and the children were abed. I got my first impression of the thing there—*our* people in draggled gingham frocks, sitting there unconcerned for their unconventional appearance, and talking quietly of this gigantic, horrible thing still going

on, in which their husbands were still acting a part, as unconcernedly as if it were something read, or the incidents of an excursion or an automobile accident. But in the middle of the desultory conversation, Mrs. Caldwell painted one picture—the white facades of the Smyrna quay, against a background of flames and red glow in the night and in front a packed mass of black—people with their arms out to ships who were taking off only their own nationals then—people, moaning with a terror of something behind worse than flames. The sea in front into which some of the mass “spilled,” “ran over,” as one of the Turkish speaking women told it to me, was kind, in comparison. The boats first, and if not, the sea. I suppose all of the girls at least had that plan. Smyrna quay, you know, is its one wide street and has no fence or balustrade and is only two or three feet higher than the water. They swam to the boats. But the sailors couldn’t take them. They were under orders.

Next day we all spent at the customs waiting for the *Winonah* to come in. We had got permission to take any of our people to the Protestant church near, and the Consulate after long search had rented a rotten old ferry boat, “The Acropolis,” lying in the harbor, for its nationals who might need it. Nearly all day we waited. First from a French ship came ashore a group of tall, pretty girls, in the melting heat wrapped in rich furs and heavy coats—the family of my friend of the *President Wilson*; then a barge—those who couldn’t pay were landed so—and out of it came one by one and one after another of the school people—almost all of those for whom Miss Mills had been in such sorrow at having had to abandon, when the marines came for her. They were most of them hatless, coatless, empty handed, all crying. Miss Mills had gone out to the boat and got one group together and the barge held only these. She had found them cheerful and since I have hardly seen a tear—and that again as one lost child or another has been found on other ships and brought in to us. We had bread for them, which they didn’t really need as the *Winonah* boys had been good to them. Those girls can’t say enough for these *Winonah* boys and for our marines who had guarded the school before the fire.

We took them to the church and they sat down on the benches and they were *at home*. We lit the one lamp and made tea—Miss Pinneo had the water hot—and divided up the grapes and bread, and I passed around two boxes of chocolates I found in my trunk. I had it brought up to the church to get out of it coats and any other pieces of clothing I could spare. And then the others took away the teachers and a few special children to their hotels and I stayed with the rest. We just lay down on the floor. If one had a blanket for herself and friend she lent a coat and so we pieced out. But it was a good night and the next day the water begun to run at seven and everybody set about getting cleaned up. For the misery of our present situation is that, as in all Piraeus, water comes only at seven on Saturday and on Wednesday, and the church, being a church, has no deposit. One buys drinking water that comes in from Poros, one of the islands. And how thirsty we were! And then it turned colder and the thirst is less but the nights are cold. Night before last we did our best, but five of us were under one steamer rug. But they have three meals a day,—pretty skimpy,—and a roof and safety from the Turks. We have no plans for more than a day ahead.

## Editorials

The daily papers have reported the political situation regarding the Armistice signed by the Christian powers giving the Turk permission to occupy Eastern Thrace. It remains for us to describe the condition of the Christian refugees as seen by our own missionaries. Miss Olive Greene's letter gives a vivid description of the arrival in Athens of the missionaries and the few pitiful souls who were able to escape. The married ladies and children from the Smyrna station, with about thirty students and teachers, are already on the way to America and Mr. Ralph Harlow is attempting to arrange with the Immigration Bureau for

**Latest News  
from the  
Near East.**

these girls to be admitted to this country as students. Various colleges and preparatory schools have quickly responded to an appeal to receive them. Others of the Smyrna students may have escaped but little is known of their fate.

In a letter from Miss Annie Gordon of Smyrna, written September 21, the dreadful details of those last days in Smyrna are given. We make a few extracts from this letter: "The people from the neighborhood had flocked in until there were about 1200 at the American Collegiate Institution. We had several marines with us from the American destroyers who were a great comfort to us. . . . We had eighty small babies and one born there. The looting and murder went on under our eyes until the silence of death finally reigned. The whole city had been under military control (Turkish) since Saturday and the fires began on Wednesday which finally destroyed the city. *It was in the Christian quarter that the fire began.* We left the burning buildings on Wednesday, September 13, and are here in Athens, having left Smyrna in flames with tens of thousands of homeless, shrieking Christians, men, women and children, on the quay, praying to be saved, and with Turkish soldiers and *chetes* (irregulars) harrying them even there, stealing unfortunate girls and snatching men and boys for 'military service,' really for torture and death. The American sailors have done splendidly in saving from fire, foe and sea. Will the American people do as well in saving from starvation and disease?"

In spite of deportations, hostility of the Turkish Government, difficulties of obtaining permits to travel and genuine danger, a large force of missionaries belonging to the Present Missionary Occupation of Turkey. American and three Woman's Boards are still in Turkey.

At the following stations we have actual missionary work going on: Constantinople, Marash, Aintab, Adana, Tarsus, Alexandretta, Aleppo, Erivan.

At the following stations the Boards have missionaries, but they are engaged in relief work rather than in strictly missionary

work: Marsovan, Sivas, Cesarea, Trebizond, Brousa and Smyrna.

The following stations are at present unoccupied: Van, Bitlis, Harpoot, Ismid.

The present Turkey field might be divided into three sections:

Section 1 would include Constantinople and Smyrna, where political troubles are now centered. Section 2 would be the Cilicia Region, including Adana, Tarsus and Aintab. In this section the Turkish authorities have recently been very lenient because it has just been passed over to Turkish people and they are on their good behavior, friendly to missionaries and cordial to mission work. Section 3 includes the greater part of Asia Minor—Sivas, Trebizond, Talas, Marash and Eastern Turkey field. In this section the Government is opposed to missionaries and some of them have been deported. It is a noteworthy fact, by the way, that since the beginning of the war no less than fifty Americans have been deported from Turkey stations. Twenty-nine were deported from Marsovan at one time. Three have since returned.

Congregationalists now have one mission station in Bolshevik territory. This is at Erivan in the Russian Caucasus where are located Mr. Partridge and Mr. Maynard with their families and Miss Myrtle Shane of the W. B. M. Here regular mission work is going on with Miss Shane in charge of the schools for boys and girls and a flourishing kindergarten. At Alexandropol, also in the Russian Caucasus, our Board has two missionaries engaged in relief work, Miss Grisell McLaren, trained nurse, and Miss Caroline Silliman, trained kindergartner.

Dr. Lora G. Dyer of Foochow landed in New York, October 12, by the *S.S. Rochambeau*. She sailed from Hongkong in company with friends and has had a delightful trip, going to Oberammergau in September.

#### Personals.

Miss Alice E. Cary, after furlough period, is booked to sail November 2 by the *S.S. President Wilson* from San Francisco for Kobe, Japan. Mrs. Edith H. Smith sailed for India from Boston on October 20, returning to

her work in Ahmednagar. She was accompanied by her mother, Mrs. John R. Reed of Westfield, Mass.

The arrival in New York on the *S.S. King Alexander* with the party from Smyrna is daily expected as we go to press. Besides those referred to above Miss Gertrude Grohe and Miss Sara E. Snell are included. Miss Snell has just announced her engagement to Mr. Grant MacLachlan, son of President MacLachlan of the International College in Smyrna.

Word has reached us that Miss Parsons, Miss Jillson and Miss Hinman have been able to get from Constantinople back to their post at Brousa. A diary record received from Miss Jillson tells of unremitting work in Mudania and Brousa for thousands of destitute refugees—Greek and Armenian. The record tells of terrible suffering among the old, the sick and wee infants.

From many quarters come heartening reports of the fall meetings of the Branches. Many report increased contributions for the Woman's Board. New Hampshire Branch enters upon its Jubilee Year, with good courage, and voted at Keene to secure a Jubilee Gift of \$5,000, to be used for a girls' school building at Arrupukottai, India. Hartford, Rhode Island, Worcester County and others report fine meetings and quickened interest.

On September 24, the Brighton Congregational Church at the Sunday morning service bade Godspeed to Dr. Mary F. Cushman of Farmington, Maine, who is to join the West Central Africa Mission under special appointment of the American Board for a five year term.

**Recognition  
Service for  
Dr. Cushman.**

Associate Secretary Ernest F. Riggs preached the sermon from the text, "The field is the world." Miss Kyle, an old friend of Dr. Cushman's and a member of the Brighton church, introduced Dr. Cushman, who spoke briefly on the need and message of the missionary doctor. The prayer of consecration was offered by

the pastor, Rev. Silas Whitman Anthony, who has long been familiar with the work and workers of the West Africa Mission. The choir furnished beautiful and appropriate music. Dr. Cushman has long been withheld by family cares from the fulfilment of her heart's desire, cherished since girlhood, to go to the foreign field. As her father was pastor of the Brighton church for some years in the sixties, it was peculiarly fitting that the farewell service for his daughter should be held in the beautiful new edifice, now doubly consecrated to Christ's work.

It may be noted in passing that a few weeks ago Dr. Cushman refused an offer of \$100 a week to care for an afflicted patient who had been her charge in the past. As a missionary her salary will scarcely equal one-tenth of that amount. She sailed September 30 from New York and hopes to reach Ochileso by Thanksgiving, where she will give unspeakable comfort to Mr. and Mrs. Neipp, who are holding that station alone.

Many letters have reached the editor's desk since the announcement in September that the publication of *LIFE AND LIGHT* would cease with December, 1922. These expressions of appreciation and regret are naturally very welcome and hearty thanks for the kindly words are hereby extended. Almost every letter sounds a note of courage and of forward-looking enterprise regarding the new *Missionary Herald* which will come into being with January, 1923. A note received from Mrs. Frank J. Goodwin of Litchfield, Conn., sums up these tributes to *LIFE AND LIGHT* in a typical way and with the writer's well-known charm of expression. The letter follows:—

Dear *LIFE AND LIGHT*:—

We shall miss you. We have read you faithfully, taught from you, depended on you. And yet this move is the best and we will try to disinter our specific interests from those of the A. B. C. F. M. Anyway, for what you were, we praise you, for what you will be we look forward hopefully. And we will continue to help along.

Sincerely,

GRACE DUFFIELD GOODWIN.

Tributes to  
"Life and  
Light."

Although it has seemed impracticable because of the expense to offer club rates for the *Missionary Herald*, the Woman's Boards are depending upon their Branches to cooperate in October in a systematic canvass of the churches to secure new subscribers. A folder giving the details of the plan and a prospectus of the first numbers may be secured from John G. Hosmer, Publishing Agent of the American Board, 14 Beacon St., Boston. The annual subscription price of *one dollar* should be sent directly to Mr. Hosmer and *not in any case* to the Woman's Board. LIFE AND LIGHT subscriptions which run over into 1923 will be credited on *Missionary Herald* lists.

Do not forget the slogan, "More Readers and Better Reading for Foreign Missions," and show your loyalty to LIFE AND LIGHT and to the cause of missions by subscribing at once for the joint magazine. The face of your old friend, the woman's magazine, will peep out of the pages here and there, and the new and comely features of a world outlook will strengthen your hold upon the greatest cause in the world,—the building up of God's Kingdom.

#### THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS AVAILABLE FOR REGULAR WORK, SEPTEMBER 1—30, 1922

	From Branches and C. on M.	From Other Sources	From Legacies and Reserve Legacy Fund	Income from Investments & Deposits	TOTAL
1921 .....	\$32,876.85	\$795.00	\$56.87	\$81.33	\$33,810.05
1922 .....	24,588.27	355.00	2,182.52	1,808.44	28,934.23
Gain .....			\$2,125.65	\$1,727.11	
Loss .....	\$8,288.58	\$440.00			\$4,875.82

OCTOBER 18, 1921 — SEPTEMBER 30, 1922

1921 .....	*\$195,607.69	\$14,208.18	\$15,743.46	\$8,811.88	*\$234,371.21
1922 .....	217,736.81	12,436.70	15,928.11	11,352.28	257,453.90
Gain .....	\$22,129.12		\$184.65	\$2,540.40	\$23,082.69
Loss .....		\$1,771.48			

\*This sum does not include \$32,034.63 received from the Congregational World Movement Emergency Fund.



## Vermont Branch Jubilee

By Katharine F. Worcester

**I**N the North Church at St. Johnsbury, September 26 and 27, the Vermont Branch celebrated its Jubilee, and a joyous occasion it was. The opening event was a birthday supper, when 118 women sat down to a bounteous repast, and the gleam of golden yellow candles, flowers and badges appropriately marked the golden anniversary. At the close of the supper a lofty, three-tiered birthday cake was borne in, and cut by the President, Mrs. G. S. Mills of Bennington. Then followed greetings of various kinds, that of Miss Kyle from the Woman's Board to the Vermont Branch, one of her eldest daughters, being especially heart-warming. Mrs. Henry Fairbanks of St. Johnsbury, a former president, presented a valuable paper on the history of the Branch, going back to its small beginning, calling the roll of past loyal workers, recalling its missionaries, of whom the Ely sisters were especially notable, telling of the growth and progress of the work, and ending with a ringing call to greater accomplishments in the future. The singing of the Woman's Board Jubilee hymn brought the birthday party to a close, after which the company adjourned to the church auditorium for an open meeting. A service flag representing the Vermont women who have gone out as foreign missionaries occupied a place of honor in front of the pulpit, and Mrs. M. H. Buckham of Burlington explained whom all the stars stood for, having sought out the names with painstaking care. There were 45 in all—and in almost equal division between gold stars and silver, for the workers past and present. The main address of the evening was given by Miss Alice M. Kyle on "Kingdom Building by Vermont Women." She spoke of the work of the Branch at home and abroad, traced its growth from fifty years ago, and told of some of its heroines at the front, saying kingdom building is based on the four foundation stones of Faith, Prayer, Service and Devotion.

The annual business meeting of the Branch was held the following morning, opened by an inspiring Jubilee devotional service led by Mrs. C. J. Peterson of North Craftsbury. Besides the transaction of the usual business, including reports and election of officers, one noteworthy feature was the gathering in of a golden anniversary gift to be sent to Dr. Harriet Parker for pressing needs in connection with her work. The auxiliaries had been asked in advance to send their contributions to this meeting, and \$575 was received in cash and pledges, representing societies and individuals from all over the state. The two addresses of the morning were by Mrs. Kamba Simango, a native of West Africa, and Mrs. Ruth Ward Beach, of China. Mrs. Simango, dressed in the taking native costume, quickly won the hearts of her audience by her earnestness and charm, as she told of her work and aims. She exhibited beautiful work done by primitive Africans, in leather, beaten brass, hand weaving, and dyeing—lost arts to the educated African—and told how she is going back to Africa hoping to teach the dignity of hand labor, in contrast to her educated countrymen, who now despise all work with the hands as menial, and do nothing with their education to help their own people. Mrs. Beach told of the past and present of the Abbie B. Child School of Diong-loh, long the especial charge of the Vermont Branch, giving “moving pictures,” by word of mouth, of some of the products of the school, and hoping that Vermont might have a share in the much-needed new dormitory. (And Vermont will.)

And so the Jubilee meeting of the Vermont Branch came to an end, and its members adjourned for the annual meeting of its sister organization, the Woman’s Home Missionary Union, held directly after. Unity of purpose, co-operation, fellowship, and warm hospitality; faith in God, and determination to “carry on”—these were inseparable features of an occasion worthy to be remembered.

## Building with India

### CHAPTER IV. *Co-operation of the Christian West*

By Gertrude E. Harris

"Let me tell you what I consider the greatest miracle of the present day. It is this: That to this country with its over 300 millions of people, there should come from a little island, unknown even by name to our forefathers, many thousand miles distant from our shores, and with a population of about fifty or sixty millions, a message so full of spiritual life and strength as the Gospel of Christ. Surely this is a miracle if there ever was one. And this message has not only come, but is finding response in our hearts. The progress of the conversion of India to Christ may not be going on as rapidly as you hope, or exactly in the manner you hope, but nevertheless I say, India is being converted. The ideas which lie at the heart of the Gospel of Christ are slowly but surely permeating every phase of Hindu thought."

SIR NARAYAN G. CHANDAVAKAR.

We have been considering our co-partner in a world task under three aspects,—her helpful heritage, her handicaps, and her own constructive efforts to build up a better society. We have had three pictures of this great country. (Here the Leader may mention the salient points brought out in the foregoing programs.) Today we are to consider "what the Church's great enterprise known as missions has done and what it still can do in co-operation with this people to build up a better land."

Have a map of India,—that *sine qua non* of all good missionary meetings,—in a conspicuous place. The April number of the *Missionary Review of the World* has some instructive maps for this program.

Make this meeting a challenge for missionary service.

I. Hymn, "Lead on, O King Eternal," Pilgrim Hymnal 426.  
Scripture, Luke 4: 18, 19.

Prayer on page 157.

II. Founders of Missions in India.

Brief review of the early missionaries. Note the many kinds of work done by these pioneers. Text pp. 116-120.

*Wonders of Missions*,—Mason, pp. 15-71; 85-87.

- III. Survey of Educational Work.  
 (1) Primary Education.  
 (2) Higher Education.  
 (3) Problems connected with educational work. Text  
 pp. 120-130.  
*Lighted to Lighten, Van Doren.*  
*India's Silent Revolution, Fisher.* Chap. VII
- IV. Survey of Industrial Missions.  
 Problems that confront industrial missionaries. Text  
 pp. 130-136.  
*Gospel and the Plow, Higginbottom.*  
*India's Silent Revolution, Fisher.* Chap. III.
- V. Survey of Medical Missions. Text pp. 136-142.  
*India on the March, Clark.* Pp. 138-145.  
 Hymn: "God Bless Our Heralds."
- VI. Survey of Social Work for Women. Text pp. 142-144;  
 86-92.  
*India's Silent Revolution, Fisher.* Chap. VI.  
*Women Workers of the Orient, Burton.*
- VII. Ultimate Aim of Missions  
 and  
 Kind of Missionaries Needed. Text pp. 144-155.
- VIII. Three one minute talks.  
 What is your definition of a missionary?  
 Is our church doing its share of the work?  
 Am I doing my share?

NOTE: The December LIFE AND LIGHT will contain the concluding programs of this series, and we extend our thanks to Miss Harris for her helpful work.  
*The Editor.*

## Touring the Diongloh Field

### The Grandmothers and Granddaughters are Visited

By Annie L. Kentfield

**M**ISS LANKTREE and I have just returned from a tour in the Ing-hok mountains with Ing-guang-mu as guide. We traveled over a hundred miles, visiting ten churches and preaching places. Everywhere Ing-guang-mu was hailed as a friend. Men working in the fields or carrying loads along the road, and women in their doorways, would call heartily, "Oh, here comes the teacher lady. Where are you going? Can't you come to my house for dinner?" Ing-guang-mu would add to her greetings some injunction as, "You must send your little girl to school next year,"—"I hope you go to church every Sunday," or, "Tell your wife to go to the church this afternoon and bring all the neighbors. We're going to have a big meeting."

We stopped at nearly every house along the country roads and often turned out of our way to look up a woman who was sick or one who had promised to unbind her feet, or a little girl who should be going to school, and whenever possible we visited the homes of the boys and girls who are in the boarding schools at ing-tai.

As we drank the three or four cups of tea that were brought to each of us in each home, Ing-guang-mu always had a real message. She talked of foot-binding, opium eating, the folly of superstitions, the need of education for girls, and the fundamentals of the Christian religion. The people listened eagerly to her teaching. Women showed feet which they had unbound, inquired for girls whom they had sent to school, and reported that they had given up idols and become Christians,—all as a result of previous visits of this old Bible woman. She is tireless in her energy as she trudges over these hills carrying the message of progress and love. But there are villages that she reaches only once a year and the great need is for a resident Bible woman to follow up the work which her visit starts. It is noticeable that the three towns where Ing-guang-mu has made her home for two or more years have churches with earnest women church members. Her work is bearing fruit.

The old matron of the Ingtai Girls' School attended Wenshan School at Foochow (then called Ponasang) in the early days when pupils had their clothes, board, tuition and books furnished free and were rewarded with money if they satisfactorily passed their examinations. Her daughter, who is now the matron of the Diongloh Girls' School, provided her own clothes and paid forty cents per term; board, tuition, books and incidentals were included in this small sum. A granddaughter who will enter Wenshan Middle School next year will furnish her own books and incidentals and pay seventeen dollars each term for board and tuition.

The grandmother, in telling of the days when she was a girl, says that foreigners had many difficulties to overcome. If a missionary looked in a well, the people would not drink the water for fear of poisoning. People were warned not to drink tea prepared by missionaries as it was supposed to contain a chemical that would certainly make them Christians and might turn them into foreigners! All this is as different from the friendly attitude which we now meet everywhere as a grandmother's tuition was different from the modern granddaughter's.

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## The American Board Meeting at Evanston, Ill.

The 113th annual meeting of the American Board, held with the First Congregational Church at Evanston, Ill., October 24-26, was a notable gathering. The tragedy of Smyrna loomed large and the session at which men from the Near East told their story is unforgettable. Yet the signal victories in China and Japan, the strong faith of workers "cast down but not destroyed" in Turkey, the uplifting note of the sermon by Dr. Oscar E. Maurer, and the magnificent challenge of President Moore's closing address brought the great audience up from the valley of the shadow into sunlighted heights of hope. The parallel of China's holocaust in 1900 and the miraculous advance of her Christian hosts since that time was most significant. A large audience of women attended an open meeting of the Council of Women's Boards at which Mrs. Ernest A. Evans presided.

## The Year in the Foochow Mission

As seen by Phebe Beard

Miss Beard, daughter of Rev. and Mrs. W. L. Beard of Foochow, joined the Mission in 1921. She was appointed to prepare the report of the Mission, which was received at the Boston office in September. We quote only the closing paragraphs of this interesting document, showing Miss Beard's personal reactions on the work of workers to which she has returned.—*The Editor.*

TO the new missionary the warmth of constant friendship among the missionary body, their depth of spiritual realization and readiness of its expression are an inspiration. In spite of the grave problem which the new freedom and independence of the students creates, one feels the promise of fully awakened ambition and youth and the challenge to meet the need of guidance. We have a young China with the will and energy, almost waywardness, that with proper guidance

will make a strong nation.

Two of the most striking changes after an absence of a decade and more, after the purely material ones of concrete roads and wheeled vehicles, electric lights and modern buildings, are the great freedom of women, who may now appear on the streets alone or in groups at any time of day; and the ability and efficiency of the Chinese workers in carrying a large share of responsibility both in the annual meetings of the church, and in the faculty meetings of the schools. In the country districts the openness to



Bridge of Ten Thousand Ages, Foochow.

the Gospel message and the eagerness for education even for girls is gratifying in the extreme. And to meet the increasing opportunity, we need a more constant giving of ourselves in companionship to the students, helping them to see the need of earnest native workers and to give themselves to fill the most important shortage the mission work and the native church have.

As one sees the greatness of the task borne by so few, comparatively, he is thankful to be able to shoulder a small share; as one feels the warm response of the Chinese to friendliness, he longs to help them to a closer acquaintance with the Friend Who enriches every human friendship; as he looks forward to China's future, he would choose no other field for his labors.

We have not escaped the currents of anti-foreign feeling that are about. The chaos of the society in which we live and work has been reflected over and over in the conditions in the church. All these are to be expected with the recrudescence of heathen thinking and doing.

However, the Church still proclaims and lives a gospel of love and service—a new way of Righteousness and Peace. Its light, though sometimes dim, still shines in the awful darkness all about us—a promise of a brighter, happier day for China.



Approach to the Wenshan School Showing Poinsettias and Marguerites in Bloom.



## WENSHAN GIRLS' SCHOOL

This year saw the addition of one year more of preparatory work lower than the one already provided. All the old students returned and over forty new girls were admitted, making an enrollment of 125. The school was especially fortunate in the addition to the faculty of two former students just returned from graduate study outside of Foochow, and three new teachers. The problem of our girls' schools of maintaining an adequate staff of trained women Chinese teachers was realized anew at the end of the term when four of the teachers, two of whom had had special training in the North, were married. To fill these vacancies one girl is now training in Peking. Of the ten graduates this year eight are teaching and one hopes to go on to college in the fall.

One of the activities the girls enjoy most is the music instruction Mrs. Scott has so generously and efficiently done throughout the year. The influence of the school is also going out through the student Sunday school teachers in the churches, and like work that is voluntarily done during vacations by the students among their neighbors and relatives. We are much in need of a new dormitory and hope to have one done some time next term.



Courtyard of Wenshan Girls' School Showing Part of Dormitory.

## Our Versatile Missionary at Kusaie

Miss Elizabeth Baldwin and her sister Jane are self-supporting missionaries at Kusaie. They went out in 1898 and have had only one furlough. Miss Elizabeth writes of the varied activities of this outpost mission.—*The Editor.*

Our new large reservoir for water is a very great comfort, for now we do not have to run to the river because the water is scarce on the hill. The man who built the reservoir had only one boy helper with him, and so most of the work was done by our own boys. I tell them that now they will be able to build a cement tank for themselves, when they have their own homes. They helped first in building the tank at Pigin, and then the reservoir here at the school, which gave them quite a little practice in cement work.

As soon as the reservoir was completed, they built a typhoon house. We have thought and talked of building such a house for a long time, but there never seemed to be the convenient season. We had to take some lumber from two old buildings on the premises to make forms for the reservoir, so we concluded to tear down both houses, and build up one good strong building. We expected a man to come to boss this work, but he failed us, so *I did it myself*. I told the boys that they did the work, and I smiled at them, and the combination seemed to work very well. They have put up a very nice building, and all are happy in the success of their work. We have had it built near our school building, where it is easy of access in case of need, but it is in a more sheltered position. The boys cut down the side of the hill, so that it would not be exposed to the wind from every quarter, as this building is.

We are thankful that this work was completed before the epidemic of influenza reached us. It has been an unusually severe form of the disease, and most of our boys and girls, as well as ourselves, have had an attack of it. One of the boys went out fishing before he had fully recovered from it, and he was very ill afterwards. At the same time we were doctoring a young girl, who had the same trouble, and as we were not able to go out to see her, we had her brought here. A little room was partitioned off on the porch with native mats for her accommodation, and

there she was for two weeks with her father and mother, and numerous little brothers and sisters as companions. These were both serious cases, but God graciously spared their lives.

A little four months' old baby, who was under our care some of the time, succumbed to the disease. The day he died, one of the committee men of the church also passed away. He came to our side of the island for the regular communion service at our school. He was with us at the preparatory service on Saturday evening, and gave his last public message. Sunday he was taken ill, and was not able to attend the services, and the following Thursday morning he passed on to the heavenly home.

*Later.* I went around to our little home at Pigin last Saturday afternoon to await the coming of the mail steamer. We expected Miss Hoppin to return at this time, but she waited over another trip, as she had received a message from her sister saying that she would go to Japan to meet her there. Miss Hoppin writes that she is well and happy, but does not find the climate as fine as she had expected.

We have two letters to acknowledge, May 11 and May 23, both of which arrived in the mail received yesterday, and we thank the Woman's Board for the increased appropriation for the year. In spite of it we are hard up for the rest of the year, after paying for our new reservoir, which cost us more in the end than we had anticipated. You know we could not build a cement reservoir by sections, so it made the expense heavy at one time, but it is a very great comfort to us, and to our scholars, and we are very thankful that we have been able to complete it. The season's crop of breadfruit has been small, and the fruit of poor quality, so that we have not been able to preserve any, as we usually do in the summer harvest, but the people say that a new crop is setting, out of season. There is no occasion at all to worry about us, even if we are a little straitened just at present. If God spares our life to another year we do not expect any such heavy expenses, and everything can be straightened out then.

The building has interrupted my Bible translation this year. Outside of overseeing this work, and our regular school duties, I have only found time for preparing the topics for Christian

Endeavor, senior and junior, the Sunday school topics, and the notes on the Sunday school lessons, which I translate yearly for the superintendents. I have not yet completed the notes for 1923. The Christian Endeavor topics for 1923 are being printed now for the Kusaien people. The work of translating the Old Testament has been completed, and we are revising the New Testament. One of the pastors of the church, a half-caste American, who understands the English language, and another young man, who was previously a member of our school, are reading over carefully the manuscript of the Old Testament, to make corrections.

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## Beginning the New Term at Instituto Colon

By Margarita Wright, Guadalajara, Mexico

**I**T is good to be able to write you that our new year is beginning splendidly! Already in two weeks we have enrolled 125 pupils, as many as were enrolled during the entire year last year. There are fifty new pupils among these, and the tuition paid during these two weeks is more than was paid during the first two months last year! You can imagine how pleased we are to start out so well.

The day before school began we finally secured our last teacher. We have had to employ two non-evangelical teachers this year, because it proved absolutely impossible to secure any from our churches, but these two are very liberal, and are working harmoniously with the rest of us. It may be that we can help them, in return for the help they are giving us. We have the largest secondary department that we have had yet.

Miss Beeman is happy in her kindergarten, and has more pupils than there were all last year. She is doing excellent work supervising the work of the first two grades besides teaching the English of the first three grades, and all this on top of the kindergarten! Miss Lorbeer is taking a Bible class in Spanish this year, in addition to her English classes. We plan to have all the girls of the secondary department have Bible classes. We are very fortunate in having the help of Miss Elizabeth Eakin, who graduated from Pomona College last June.

## A Fresh Survey of Sholapur

A long letter received in September from the secretary of the Sholapur Station, giving a bird's-eye view of the various missionary activities, begins by reminding us that Sholapur is a city of the plains on the direct railroad line from Bombay—the center of a great cotton industry where there are six mills, the largest of which employs six thousand workers. After describing the young men's club and other community efforts in care of Mr. Rose, the hostel of the boys' school in care of Mrs. Rose, the letter goes on to say:

Little children are a large part of India's population. What they become, India will be. Teachers for them are, we are convinced, of fundamental importance to India. Hence the Kindergarten Training School where the spirit of Miss Mary Harding

still permeates the character of the Indian girls in training. This is the only training school of its kind in Western India. It is for all denominations and a number of missions send their girls here for training. Miss Louise Wheeler begins this school year alone, without the help of Miss Carolyn Wells, who has seen the light of a happier method of co-operation with other denominations by means of a union with Dr. Ellis, of the Presbyterian Mission.

The Government Inspector this year was most enthusiastic in his praise of a school which gives such scope for the development of individual initiative and



The Babies Taking Their "Relief Milk."

which is trying out original experiments which will be useful in adapting the teaching of the kindergartners to the natural occupational hand-work of India.

One hundred and twenty-five little ones come to the "Garden of the Children." Early in the morning they come and there they play around until time for the doors to be opened. These are the ones the teachers-in-training have in their "Life experiment station" where they teach them how to think and how to do interesting things that have a meaning in them. From here we have our kindergartners for the settlement schools and for some of the five day schools throughout the city,—only there are not half enough teachers for half the places. It is hard to find enough to come for training. They marry early. There are very few "old maids" in India, for, as someone has aptly said, "Old maids are a product of Christianity." Increasingly, however, both Christians and non-Christians are asking for educated wives. Parents previously averse to it have seen an "economic value" in it. The education of girls is slowly growing.

Good mothers are a prime requisite of any nation that would become great. A vital influence in this direction is the girls' school of Miss Fowler, where a hundred and twenty-three girls have the benefit of a real home—with Sulochanabai—educated, talented, spiritually powerful, as the central influence, along with Miss Fowler herself. To appreciate the influence of this school, you must go to the annual reunion where nurses, teachers, mothers—women of influence—come from far places in India to show their gratitude for the place where first they caught the vision that beckoned them onward and upward.

Then there is a baby farm with twenty-one babies and Mrs. Gates mothers them. Sholapur has the non-enviable reputation of having the largest rate of infant mortality in the Bombay Presidency. Nothing systematic has ever been done by the municipality to remedy this fundamental evil of neglect and mistreatment of mothers at a time when they need every care instead of the maltreatment given them by ignorant midwives. There is a plan now on foot for an active program to be carried out by

an Infant Welfare Committee whose members compose officials, both European and Indian, of prominent positions, who can use their influence to get facts and remedy conditions, as well as representatives from among the missionaries. Miss Fulcher, of the Zenana Mission, furnished the incentive and impetus for what has been begun. During ten years she has cared for two hundred thirty-seven babies, some of them of high-caste, nameless origin.

Within Sholapur is another city. Here is the largest Criminal Tribes' Settlement in India. Four thousand people of six different castes, each with its own more or less distinct dress, language, customs and pet hereditary crime, such as petty thieving by day but not by night; petty thieving by night but not by day; thieving plus murder, i.e., dacoities; thieving on the "confidence man" plan; thieving by the men of the tribe while the women entertain the bystanders with song and dance; thieving of grain and cattle by ostensible bird-catchers and deer-catchers, and lastly, counterfeit coining.

This is the little city handed over to our missionaries by the government and theirs is the task of finding them employment in the mills, trying to offset their propensities for thieving, providing medical care for them, maintaining an "infant welfare society," educating their children in day school, night school and industrial school, providing community interests to rival their none too lofty methods of entertaining each other, giving them, through sermon, Sunday school, and lantern lecture a glimpse of the Christ-Way. In short, of attempting to reclaim a primitive people to a safe, useful manner of life. You may glimpse something of the hugeness of the task, the difficulties of it, the necessity for it; but you cannot picture the romantic uniqueness of it until you see the huts and the people, hear some of the tales, the like of which you could not duplicate, see little wild children once brought kicking and screaming to school, who come now of their own accord, or at least, with less urging! These people live in two barbed-wire settlements. Mr. and Mrs. Strutton have one group, Mr. and Mrs. McBride the other, while Miss Hoxie has the educational work.

Because of the ample mill work, there is less absconding from this settlement than from any other in Western India. During oft-repeated strikes in the mills this year, they have used the settlement workers as strike breakers. Next January will bring to Sholapur an All-Western-India-Settlement-Exhibit where you can see, if you will come, samples of their carpentry, wood and stone carving, needlework, kindergarten work, match games of hockey between boys of various settlements, and of basket-ball between girls' teams. These boys and girls have every possibility of development. They are bright enough to steal when they are taught; they are bright enough to learn better occupations. They have never had a chance to be honest. We believe they can, and will, become so. We are limited in no way in giving them Christian teaching—except as we find ourselves limited through inadequate number or quality of workers and money. We believe it is tremendously worth while.

We must close with an inadequate mention of the Christian church in Sholapur. It has next to the largest church membership in Western India. Its capable pastor has a splendid ability in getting his people to serve in needed ways and of interesting even Brahmins in his sermons, so that they come to him to talk afterwards. When a new floor and pulpit were needed in the church last year, the pastor summoned the loyal co-operation of the church members and in response to the call, the whole work was done without drawing upon the church treasury for resources. People gave their time, money and services gladly. This is a sample of what they can do.

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“In India we have 159 women doctors to 150,000,000 women, and 40,000,000 of these women live in purdah, and may be treated only by women. ‘It is these medical missionaries who are winning the hearts of our people,’ said a Mohammedan. ‘We, too, must build hospitals and care for the sick and dying if we wish to keep our religion alive.’”



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## Editorials

Miss Alice Gwinn is a resident of Garfield, Washington, not only with college training but also post graduate work at Hartford Theological Seminary. Miss Gwinn sailed the last day of September for regular work at the Doshisha Jo Gakko, at Kyoto.

### **New Missionaries.**

Miss Maude McGwigan, born in Ohio, brought up in Iowa, is a true "Daughter of the Middle Border." After finishing high school, she attended the Iowa State Teachers College and taught in the public schools of Mascatine, Iowa. It was here that she gained her first enthusiasm for missions in the church where Rev. Bryant C. Preston, now of Los Angeles, was pastor. In this fellowship were those who have since made Turkey their missionary field: Mrs. George E. White, Miss Anna McCoy and Mrs. Arthur C. Ryan, now of Constantinople. It was through Mrs. Ryan's influence (she was then Miss Edith Hoover) that Miss McGwigan began training in the Benjamin Hersey Memorial Hospital, Miss Hoover being the first superintendent.

After graduation, Miss McGwigan varied her years of private duty with travel,—the Northwest and Alaska one year, Europe on two other occasions. In 1919, she was in charge of the emergency influenza hospital at Muscatime, and later signed up as a Red Cross nurse for service in the Near East. She was a member of the first relief party to return to Marsovan, Turkey, where the Turkish army had confiscated the American Board Hospital and school buildings during the war. After a year in hospital work there, the Turks again closed this station for missionary work, and she went to Constantinople where she established five clinics in separate sections of the city.

Since returning to America, Miss McGwigan has felt the contrast between the world's need and our plenty too vividly to be willing to settle down at home, and so was ready to meet our appeal for Lintsing. The ladies of the Woman's Board of Missions for the Pacific Islands of Honolulu, having long been interested in Dr. Cooke's work, had written to the W. B. M. P. that they had funds for the first year's salary of the much needed nurse. A happy arrangement has thus been made. She sailed in September for a three year term as assistant to Dr. Cooke at Lintsing, North China, where she is awaited most eagerly.

" 'Tis a privilege to live in Oregon" was the first slogan to catch our attention, and certainly it was a privilege to be entertained in Oregon. The hospitality was most cordial and

**Annual Meeting  
at Portland,  
Oregon.**

generous. It is the first time we have ventured from San Francisco and its vicinity. We had choice representatives of Shaowu from the field; Oregon's own daughter, Miss Josephine Walker; Miss Nellie A. Cole of Turkey, Miss Minnie Tontz of the Rhodesian Mission, Africa, Miss Grace Breck of Paotingfu, China, Miss Augusta Burwell, who had taught for us at the Doshisha Jo Gakko, and Miss Gwinn, under appointment to the same school. There were delegates from all the Coast Branches; and it was very great joy to all that Mrs. E. A. Evans, president of the Council of Congregational Woman's Foreign Missionary Boards, and our own vice-president, could be with us.

The program was inspired by our indomitable executive secretary, Mrs. Ranney, who herself presided at the communion service, Wednesday afternoon, assisted by Rev. Alice M. Handsaker, Rev. Rosine E. Stuart and Rev. Dora R. Barber; at that time our thoughts turned with tenderness, gratitude and loving memory to Miss Annie T. Allen, this year translated from the far outpost of Sivas, Turkey; and our prayers were very earnest as we remembered Miss Nina Rice and all the workers and sufferers in Turkey.

## News of Ahmednagar Hospital

Dr. Hume has made a good recovery from her operation of last spring and is trying in every way to gain vigor enough during this furlough to shoulder heavy work upon her return. The alumnae of Wellesley College, who raise the money for her salary, have given her a new Ford car which will be a wonderful help on her return to India. Unfortunately her right-hand helper, Miss Elizabeth Johnson, superintendent of nurses, has been obliged to return to this country for health reasons, but her condition is less serious than was feared and she is gaining steadily. Our new missionary doctor, Dr. Harriet Clark, has been able to carry on at the hospital and continues to write enthusiastic letters in spite of the fact that the staff has been so reduced. During her hot weather vacations and in every spare moment, she has worked away at the study of the language. The missionaries write that she is a wonder in the work she turns off

and in the courage and cheer with which she meets every situation.

One handicap, which seemed at first quite appalling to Dr. Clark, was the lack of any suitable lighting system. Dr. Hume had become used to the lanterns and rush candles which are used to light the hospital at night. Imagine having only these feeble lights when operating at night in emergency cases or in obstetrical work! Dr. Hume acknowledges



The Doctor with Patients.

that it has been very, very hard and it is with great joy that she learns that the hospital is soon to have an electric light system. The money for this purpose is being raised in India, largely through the efforts of Dr. Robert Hume and some of his Parsee friends. An Indian woman's committee has been organized and is known as the Bombay Presidency Woman's Council, with Lady Freeland of Bombay as chairman. This committee has already given 700 rupees toward the purchase and installation of electric lights. A prominent Parsee merchant, whose wife has been a patient at the Ahmednagar Hospital, subscribed generously and sent out letters to friends asking for help. It will be a comfort to think of our woman's hospital more efficiently equipped—last year having a sanitary water system installed, and this year a suitable lighting system.

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### Rev. Lorin S. Gates.

The tragic death of Dr. Gates of Sholapur has already been noted, and a beautiful tribute to his long and useful life is to be found in the October *Missionary Herald*. But the manner of his death and the peculiarly heavy sorrow already borne so bravely by his wife in the loss by accident of their son, L. Henry Gates, last year, at the end of his first term of service in the Marathi Mission, makes additional reference to Dr. Gates' sudden taking away fitting. He was assaulted by an insane Mohammedan landlord in Bijapur, terribly wounded, and died in a few hours at the hospital.

His service to the mission, covering a term of forty-seven years, his return to India after the death of their son, and the loving esteem in which hundreds of our readers hold him and his wife, Frances Hazen Gates, will cause to convey, even though delayed, the sincere expression of the sympathy of many.

## Field Correspondents

Miss Elizabeth Trowbridge writes of Dr. Hamilton's summer.

Dr. Shepard and his family, the Iseleys and Miss Norton, are tenting near a village and a beautiful spring about an hour and a half southeast of Aintab. It is a pleasant place, but not very open or cool. They would have liked to go to a higher place to the north, but there are too many wandering, escaped soldiers in the hills to make it safe, even with a guard. Dr. Shepard has had heavy responsibilities and work all the year, and has not been well, and it seemed absolutely necessary for him to get out of Aintab; but, alas, the villagers and city people find him out there. Dr. Hamilton has to have some work that would come to him if here, besides her own, and has to look after some industrial work that she and Mr. Isely were responsible for together, and all sorts of other duties come up. She is making an inventory this afternoon in a shop away down in the city where the materials made in the industrial department are sold. But in these days there is a boycott by the Turks on foreign goods, and on things made or sold by Armenians, so our poor people have practically no work. I mean the Armenians in general, as well as the few we were trying to give work to, and they have been, and are, just desperate. Even the people who used to have a little money, or were comfortably off, have been growing poor; those who could get away have gone to Aleppo, Beirut, or places farther south, but as they don't know the language often they can't get houses or work. Some can get to America, but that is difficult and expensive.

But I must not go on about these wretched conditions; only we are among the people so much and know so many, and we can help so few, our hearts just ache and ache! The withdrawal of the Near East Relief makes things harder, though even that help could reach only a few, compared with the great need. When people are able to have even a little work, they struggle along; but when there is *no* work allowed or aid to give them, and everything costs, things do seem very dark. But we and they must learn to trust in the dark. God is there, and "He faileth not."

It is so wonderful and beautiful that in this sad, dark time, God is working in hearts, and changing lives. There are special

meetings for the women, held early in the mornings, and two regular weekly meetings for women, Gregorians and Protestants; a weekly church prayer-meeting, a little prayer meeting for Christian workers, two Protestant services, and Sunday school and children's society on Sunday, and very good sermons preached in the large Gregorian church by an earnest Christian man, a college teacher, who might have left, but stayed on here with the definite purpose of serving the people. Most of the meetings are well attended; the women's meetings are very good, for the women take part in such a helpful way; and quite a number have been entering into the new Christian life, and are full of joy in the midst of real, heavy trials. It is God's answer to many prayers.

The Doctor and I are asked to lead the regular meetings once in a while; Doctor gave such a beautiful talk yesterday in the Thursday morning women's meeting. She has a weekly class with a number of dear young girls who, we feel, are beginning the Christian life, but need definite Bible teaching. The girls are very happy in coming and learning, and we hope some, at least, can join the church in the fall. I have a group of Bible women and a few others for a simple training class Friday mornings. It takes time for preparation, but it is good for me, and I hope it may be a help to them. They are dear women. The ones who visit and give reading lessons in the homes are very happy in their work, and are real evangelists. In one district near us where the people are very poor, a group of young girls, learning to read, have been truly converted, and are full of true happiness, and show the change in their lives. We praise God for them.

**Miss Louise Clark tells in September letter of hospital work and describes visit to Miss Foreman's School in Aleppo.**

A little over a month ago the Near East Relief director, Mr. McAlfee, who was here from Beirut, gave me a lovely little outing—a trip to Alexandretta and Aleppo. This was the first time that I had been out of Aintab since I came in last August and it seemed good to get out into another world! When I saw

a woman coming down the street in Alexandretta with a *hat* on her head, I squealed with excitement and said "Oh, look at *that hat!*" The ride over the mountains was a wonderful one and I hadn't realized that we are only five hours away from the sea, as we had made the 133 miles in that time, not like the three or four day horseback trip which the older missionaries tell about!

We remained there over one night with Dr. and Mrs. Martin, then went back to Aleppo, where I had such a happy three days with our dear Miss Foreman. While I was there she decided to rent the house for her school for next year, so that I had a chance to see it and to see her plans materialize. I knew that she had been working very hard all through these past seven months but I did not realize it fully until I tried to keep up with her for a few days; rushing around in the hot Aleppo dust and sunshine is certainly hard work. When I went with her to visit her school, I thought that we were getting into the wrong court yard as we stepped through the gateway. Such a racket! On one side of the small court, in a crowded class room was a man yelling, "*What have I in my hand?*" He had a long stick and from the look on his face I first thought that the whole bunch of boys were in for a whipping, but then found out that it was their English lesson (well pounded in, I judged from the loud answers). From another side of this court came the sound of about fifteen voices having a singing lesson, from the third side another song in just a little different key,—amid all this there were several quieter classes of Miss Foreman's tucked away in small corners learning their lessons—also out loud. I imagine that it beats China—if not, I never want to live near a school in China. I do not see how any of those children ever learned a thing, nor how the teachers, including Miss Foreman, had any brains left. But she says that they have done very well. I certainly hope that Miss Foreman will have just the right kind of a person to help her this coming fall.

We, here in Aintab, are enjoying life as *Aintab* missionaries always do! The hospital is gradually being emptied and I hope that next month not only our side will be ready for a thorough

cleaning, but that the military will have evacuated the other half of the building, as planned, and all may be gotten ready for a grand 100-bed hospital for next fall. I may be foolish to try to plan for so much; because with no native trained nurse the forty beds have been more than I have been able to take good care of, and we long continually for another American trained nurse to come.

The spirit among our new nurses (fourteen) whom Dr. Shepard and I have undertaken to train, is an unusual one. To begin with, the class of women is an educated one—that is, they can read and write—and much higher than we had before. They love their work, seem ready to learn and be corrected, and are standing the discipline well. It is all so entirely new to them that I feel that they deserve still more credit.

**Miss Mary Andrews writes from Tunghsien.**

As you see I have come to Tungcho, my old home. I should say Tunghsien, for there are no longer any “cho” cities in China. They have all become “hsien” cities, but the difference is only in the name.

When work closed in June, I didn't feel equal to any long journey, and so decided to come here as the place most easily reached. I came down in an auto, which is the easiest way of journeying, and was only about an hour on the way. I am not sure whether it was a wise decision or not. Of course I miss the fresh, strengthening mountain air of Kalgon. Of course here the difference is only between the city air of Peking and the country air of Tungcho, for the homes here are all outside the city, and the greenery, trees, grass and alfalfa is all beautiful and delightful. But thus far I have not been gaining strength. I suppose it is because of the intense heat, so long continued. It seems all one could do was just to bear the heat. I am living in Mrs. Stelle's large, comfortable house, but not with their family. They are all at Peitaioh for the summer and Mr. Elmer Galt and his family, from Paotingfu, are occupying their house and I am their guest.



My work last year was not heavy—only eight hours of teaching, each week, requiring as much more of preparation, but it was all I had strength for. How much I shall be able to do the coming year remains to be seen. I am very happy over the 54 years of service (I came out in 1868) which the Lord has given me in China and I thank God that He has given me the joy of teaching His blessed Word to so many of these people who are now working for their own countrymen as pastors, preachers, teachers, doctors or social service workers. The Bible study was surely part of their preparation for their life work. It is a joy that the Lord has let me see here and now some of the results of the work of our missionaries and of myself among them. If the Lord still has need of me in some part of his plan for the salvation of the world, I am content to stay on just as long as He needs me. But as soon as my part is finished I shall be glad to go Home. And while the welcome of my Savior will, I know, be enough to satisfy my heart—yet it will be an added joy to meet so many dear ones from the homeland and from China, there.

Yes, I know there is a certain class of Chinese students here who have set themselves against Christianity and are using all their influence to hinder it. But I am not troubled about it. It is one of the things that must needs be, but it will not triumph because the Lord loves this world which He has made and means to save it and all the hosts of Satan cannot hinder His will from being accomplished. "All China for Christ" is our hope and prayer. I love to think of all the means He is using toward that end. Especially I love to think of the throngs of children from heathen homes who are gathered in our Christian schools, where they will learn the love of Jesus, and will carry that knowledge and love into the dark homes from which they come.

The indigenous church is born in China: Christianity is no longer a foreign religion. There is a Chinese Christianity self-conscious, distinctive, but not self-contained, proud, or desirous of isolation.

*Fletcher Brockman in International Review of Missions.*

Prayer  
at Noontide



Encircling  
the Earth

## Devotional Service in the Missionary Meetings

As the women's missionary organizations are resuming their meetings after the summer recess, it seems worth while to urge upon leaders, program committees and chairmen of departments the vital necessity for making a place in *every* meeting of the society for the devotional note.

We are by no means deaf to the chorus which will arise in various quarters when these words are read. Unhappily, it was not an isolated instance which occurred in a large woman's guild, not a thousand miles from Boston. The time for beginning was past, the leader was fidgeting in her chair, when the door opened to admit Mrs. B. "Thank goodness, now we can begin," the president was overheard to whisper to her secretary. "Will Mrs. B. please lead us in prayer?"

While it is true, in some cases, that the women have found their voices in religion as well as in politics, there still remains much to be sought for in the development of the spiritual side of our missionary work.

One is impressed in reading over old reports and early numbers of LIFE AND LIGHT with the time and the definiteness given to prayer for the missionary cause. Granted that in those days material was more meagre, letters less frequent, programs less elaborate, study books unknown. Yet we have lost something out of the spiritual life, individually and collectively, because, so often, the prayer period is perfunctory and hurried.

There are two or three ways in which the difficulty may be lessened and in time overcome.

1. Ask some "Mrs. B." of your society to lead a fifteen minute devotional period, leaving to her the manner in which the prayer element shall be introduced.

2. Give out at the previous meeting slips of paper on which

are written topics of real interest to the women: The approaching Branch meeting; the sailing of our new missionaries (Esther Moody, Elizabeth Lewis, Winnifred Curtis, Elizabeth Tredwell and others); the annual meeting of the Woman's Board at Pittsfield, or a kindred topic. Ask each woman to whom a slip is given to be responsible for one vocal prayer at the next meeting.

3. Use some collection of printed prayers, asking several women to follow each other in the use of these.

4. Vary the *time* of the prayer service, having it occasionally at the close of the meeting. It has been found after an address by a missionary, or after an especially vital presentation of Board problems, that an opportunity for spontaneous prayer will be readily used.

The tactful, spiritually-minded leader will use some or all of these ways of drawing forth prayer, for she will be sure that not attendance, not gifts, not even knowledge will avail to make her society a real power unless the dynamic of prayer is electrifying all the mechanism and making sure the connection with the Source of all power.

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*Wonders of Missions*, by Caroline Atwater Mason: Published by George H. Doran Co. Price: \$2.00.

Those who are familiar with Mrs. Mason's former book, "*A Lily of France*," "*The Little Green God*" and others will welcome a new book from her graphic pen.

*Wonders of Missions* consists of various episodes in the history of the foreign missionary enterprise, wisely chosen and vividly narrated. They range from the story of William Cary to the heroes and heroines of our own generation. It will be a popular handbook for young people and may be utilized for a series of programs for Christian Endeavor Societies and other groups. Order from the Pilgrim Book Store, or from the publishers.

# Junior Department

## Winners — Girls and Clubs

The first of April, as readers of these pages will remember, there was launched among the "'teen age girls," in the territory of the Woman's Board, a contest. The participants of many states and many societies entered most enthusiastically into the work of the contest, and throughout the spring and summer letters received in the Woman's Board office showed something of the spirit which lay behind the work of the girls. The contest included the following points:—

<i>Individual Points—100</i>	<i>Club Points—100</i>																																				
<table style="width: 100%; border-collapse: collapse;"> <tr><td style="width: 80%;"><i>a. Attendance at meetings</i></td><td style="text-align: right; width: 20%;">10</td></tr> <tr><td style="width: 80%;"><i>b. Taking part in play,</i></td><td></td></tr> <tr><td style="width: 80%;"><i>pageant or program</i></td><td style="text-align: right;">20</td></tr> <tr><td style="width: 80%;"><i>c. Handwork</i></td><td style="text-align: right;">20</td></tr> <tr><td style="width: 80%;"><i>d. General activity</i></td><td style="text-align: right;">10</td></tr> <tr><td style="width: 80%;"><i>e. Work in local church</i></td><td style="text-align: right;">10</td></tr> <tr><td style="width: 80%;"><i>f. Missionary reading</i></td><td style="text-align: right;">30</td></tr> <tr><td></td><td style="text-align: right; border-top: 1px solid black;">100</td></tr> </table>	<i>a. Attendance at meetings</i>	10	<i>b. Taking part in play,</i>		<i>pageant or program</i>	20	<i>c. Handwork</i>	20	<i>d. General activity</i>	10	<i>e. Work in local church</i>	10	<i>f. Missionary reading</i>	30		100	<table style="width: 100%; border-collapse: collapse;"> <tr><td style="width: 80%;"><i>a. Membership</i></td><td style="text-align: right; width: 20%;">10</td></tr> <tr><td style="width: 80%;"><i>b. Attendance</i></td><td style="text-align: right;">10</td></tr> <tr><td style="width: 80%;"><i>c. Systematic program of</i></td><td></td></tr> <tr><td style="width: 80%;"><i>missionary education</i></td><td style="text-align: right;">10</td></tr> <tr><td style="width: 80%;"><i>d. Spreading knowledge</i></td><td style="text-align: right;">10</td></tr> <tr><td style="width: 80%;"><i>e. Every member working</i></td><td style="text-align: right;">10</td></tr> <tr><td style="width: 80%;"><i>f. Handwork</i></td><td style="text-align: right;">10</td></tr> <tr><td style="width: 80%;"><i>g. Intelligent finance</i></td><td style="text-align: right;">20</td></tr> <tr><td style="width: 80%;"><i>h. Reading contest</i></td><td style="text-align: right;">20</td></tr> <tr><td></td><td style="text-align: right; border-top: 1px solid black;">100</td></tr> </table>	<i>a. Membership</i>	10	<i>b. Attendance</i>	10	<i>c. Systematic program of</i>		<i>missionary education</i>	10	<i>d. Spreading knowledge</i>	10	<i>e. Every member working</i>	10	<i>f. Handwork</i>	10	<i>g. Intelligent finance</i>	20	<i>h. Reading contest</i>	20		100
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To fulfill the conditions and to achieve any considerable score of points must have entailed considerable work and effort on the part of both individuals and clubs contesting. It was with great interest that the Young People's Secretary began tabulating the returns. Of course many girls did good work and many clubs showed notable effort along the lines of the Contest.

### *Individual Contest.*

In the Individual Contest the first prize goes to Cecile Huestis of Brattleboro, Vermont, a member of the Bluebirds of Center Congregational Church. Cecile won 106 points. She had a record of perfect attendance at the meetings of the club and was recommended by the leader of the club and pastor of the church for her fine work in club and church alike. In the reading contest part of her effort, she read sixteen missionary books. Cecil will therefore be sent to Northfield as a delegate to Aloha Camp next Summer, which was the promised award to the winning contestant.

Two girls of distinguished achievement tied for second place, and they are Ruth Tracy of Collinsville, Connecticut, and Charlotte Thompson of Brattleboro, Vermont. Both girls won 101 points. Charlotte belongs to the same club as Cecile Huestis, and Ruth is a member of the Mission Circle of the Collinsville First Congregational Church. All three of these girls have what is spoken of by leaders in their churches as a "fine interest in missions and a fine spirit of service."

Honorable mention should be given to Mildred McLeod of Hatfield, Mass., a member of the Order of Joyful Service, who won 93 points.

#### *Club Contest.*

Honors in the Club Contest go unquestionably to the Out-to-Win Club of Holden, Massachusetts, which achieved a total of 98 points. They increased the missionary interest of their Sunday school by telling stories in the primary department and presenting programs in the senior department. Every member of the club was actively at work and they made a large increase in their membership. They sent a fine box to the field and adopted a budget for their giving. They also sent a gift to the Woman's Board for the support of Alice Huggins of China and every member qualified in the reading contest. Five girls gained thirty points, the full total in the reading contest. This club belongs to the Worcester County Branch. The award for the winning of the contest is the sending of a delegate to the annual meeting of the Woman's Board in Pittsfield, Massachusetts, November 8-10. All expenses of the delegates will be met. It is not yet announced what member of the club will receive this hospitality.

A close second to the Out-to-Win Club was the Abujula Campfire of Bethany Church, Worcester, Mass. The Abujula Campfire won ninety-six points. Every girl in this club teaches a Sunday school class and all are active in church work.

Honorable mention goes to a third organization in the Worcester Branch, the C. T. N. Club of Dudley, Massachusetts, and to the Epsilon Tau Society of Fitchburg, Massachusetts, which is in the North Middlesex Branch. The chief features in the work

of the latter Society were their 100% increase in membership and the sending of their own delegate to Aloha Camp.

It is not surprising that the reading contest, entry to which was possible without entering the rest of the contest, was won by Cecile Huestis, who also won the individual contest. Excellent work, however, was done by three girls who did not qualify for honorable mention in the individual contest. These were Anna and Louise Gladding of Providence, Rhode Island, members of the Harmony Circle, and Frances Schoonmaker of Worcester, Massachusetts, a member of the Abujula Campfire.

The effort that was employed in this contest means a great deal for the work of the future. It is hoped that the girls who distinguished themselves in the contest and even those who did but the average work for it will have a new interest in the work for girls in other lands, and a new desire to be of service. The Branches individually are planning to carry on many other contests this year. There will be plans later, perhaps a year from now, for another general contest of some sort, for the evidence of all those who really worked for the contest prove that the doing of the job was most worth while.

### Summary of Receipts, September 1-30, 1922

MRS. FRANK GAYLORD COOK, *Treasurer.*

Commission on Missions	\$640.17	New Jersey Branch	\$960.00
Gifts not credited to Branches	1,473.00	Pennsylvania Branch	8.21
Eastern Maine Branch	84.57		
Western Maine Branch	368.59		
New Hampshire Branch	2,420.37		
Vermont Branch	3,497.48	Total,	\$27,094.29
Andover and Woburn Branch	150.75		
Barnstable Association	10.00	TOTAL FOR SEPTEMBER	
Berkshire Branch	17.40	Donations	\$25,303.10
Essex North Branch	537.14	Buildings	1,151.02
Franklin County Branch	7.32	Commission on Missions	640.17
Hampshire County Branch	847.02	Legacies	6,526.53
Middlesex Branch	50.00		
North Middlesex Branch	468.24	Total,	\$33,620.82
Old Colony Branch	785.76		
Springfield Branch	367.02	TOTAL FROM OCTOBER 18, 1921 TO	
Suffolk Branch	1,978.45	SEPTEMBER 30, 1922	
Worcester County Branch	388.09	Donations	\$212,901.87
Rhode Island Branch	762.21	Buildings	15,755.47
Eastern Connecticut Branch	313.43	Commission on Missions	19,271.64
Hartford Branch	9,219.72	Specials	5,052.48
New Haven Branch	1,069.55	Legacies	22,071.27
New York State Branch	669.80		
		Total,	\$275,052.73



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